515 the door of the oven and, with a bathing whisk, throws water against the oven sides to create steam. After the bath, he crawls out and washes himself in a vessel on the floor, while the next bather enters the oven. The Russians in some places have the same habit of bathing in the oven.

805 There are no clocks in Vepsian houses, but time is determined by the rooster and by the sun. The important role the rooster plays in Vepsian households as announcer of the hour may have been the reason for the especially favorable attitude toward the rooster in Vepsian folk tales.

354 Lamps came into use in the last years of the czarist period. Since petroleum was expensive and difficult to get, especially during the first World War, splinters were mostly employed for lighting purposes. The old women, taking care of the animals, held burning splinters in their mouths, moving around like ancient witches.

322 415 In Middle and South Vepse the people live in a "wood age." They have very little contact with towns, but make the things they need for everyday use out of wood. Wooden vessels are used even for cooking purposes. Also, birch bark is generally used for making various articles, such as all kinds of baskets, cups, spoons, etc., which the Vepsians themselves call "silver dishes." Rozov tells that in 1926 he and his colleagues witnessed the Middle Vepsians boiling mushrooms in a

322 415 birch bark box, which was also made in their presence, and eating them afterwards with spoons made of the same material.

412 Both their tools and methods of work are extremely primitive. In 1917-18 grinding stones were still being used, some of them made even of wood. There was not a single churn in the whole territory, and butter was [294] made with a whisk (härkin); there was no spinning wheel, and thread was spun with the spindle. [501] The Vepsian boats were punts hollowed out of single logs and propelled by a single oar. 296 Washing was done in a unique way: linens and clothes were put into a vessel and pounded with two wooden sticks. In the winter, a hollow made in the ice served as the vessel. Of course, only thick homespun cloth could stand this kind of washing, and it grew even softer and suppler after several washings. It is remarkable to find such primitiveness so close to Leningrad as the Vepsian areas are.

214 The Vepsians' eating habits are as primitive as the rest of their life. Professor Kettunen gives a description of their eating (p. 42): "We had a common mushroom cup on the table in which everybody, bathing of course their fingers, seasoned their pancakes." Kettunen managed, with certain difficulties, to get a cup for himself. But when curious villagers came during the mealtime into the hut, Kettunen's special cup attracted great attention. Finally an old woman decided that he must be an "Old Believer." These "Old Believers" were noted for having special dishes for those who belonged to different

like them built on the ground or on stone foundations, have low walls, a heavy, high, gabled roof with turrets and wind-boards, cut out windows with glass panes which with rare exceptions have replaced the sliding windows (Figure 11). The house is divided into living room, threshing floor, and bedroom; in the first, which usually has no floor, is the open hearth with the kettle-hook over it. A container of resinous pine chips stands on the window sill or on a corner shelf. Sometimes it is simply inserted without stand between two beams of the wall. The cradle hangs from the ceiling "Linde /or: Linden beams/ had often rocked the cradle with songs" (Kalewipoeg). The beer jugs which resemble northern forms also belong to the household utensils. The Estonian usually settles in individual homesteads which are surrounded by fences of slanting poles. The gates swivel on twisted willow bands. A series of buildings stands here together: barn; kiln /Riege oder Darre/ for drying grain--because otherwise the fall rains would spoil much of it--which in the winter is at the same time living room and kitchen; summer kitchen; bathroom--as in Lithuania people bathe in hot steam which rises from heated stones sprayed with water. The bather lies on the sweat-bench and cools himself by beating himself with a bundle of tender branches of birch leaves which is dipped in cold water.

342 [415] 592 343 515

/21: Illustrations./

/22/ The Estonians.

II.

1. Woman from the island of Ruhnu, which is here represented as the bridge to the north. 2.-7. Women's hats and hair styles. 8.-9. Silver ornamental disks (sõlg, paternoster). 10. Costume from the island of Muhu. 11.-13. Silver ornaments, particularly large breast plates. 14. Implement for twisting rope. 15.-23. Patterns on woven belts (wö). 24. Hatter's bow (tool for cleaning wool). 25. Piece of a runic calendar. 26. Settukesi costume, dress with striped sleeves, blouse with woven inset, bandana. 27. Costume from Muhu. 28. Woman's overcoat of white wool. 29. Blouse with inset. 30. Belt from Hiiumaa made of leather and punched brass.[1]

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Nos. 7, 8, 9, 14, 15-23, 25, 26, 28, 30 are in the Museum für Völkerkunde in Lübeck.

[1] [For illustrations, see Karutz, E1 Europe, cat. 116, p. 17a --Analyst]